

1. Dr. Nandamālābhivamsa on the Bhikkhunī Issue

<http://www.dhammadownload.com/Dr-Nandamalabhivamsa-VideoInMyanmar.htm>

Rewritten portion of the recording called - ဘိက္ခုနီသာသနာအကြောင်း - ပါမောက္ခချုပ်ဆရာတော်. (About the Bhikkhunī Dispensation, by Prof. Nandamālābhivamsa)

ဘိက္ခုနီသာသနာနဲ့ ပတ်သတ်လို့ အနောက်တိုင်းသားတွေဟာ မြန်မာဘုန်းကြီးတွေက အမျိုးသမီးတွေအပေါ် ခွဲခြားဆက်ဆံတယ်ဆိုပြီး ထင်မြင်ကြတယ်။

Regarding the women's dispensation, Westerners think and say, that the Myanmar monks discriminate (/ "separate on") women.

သူတို့အမြင်က တန်းတူအခွင့်အရေးဆိုတဲ့ ရှုထောင့်ကနေ မြင်ကြတယ် ရှုကြတယ်။ ဒါကြောင့် ယောက်ျားတွေ ရဟန်းပြုလို့ရရင် မိန်းမတွေလည်း ရဟန်းပြုခွင့် ရှိရမှာပေါ့ဆိုပြီး မြင်ကြတာပေါ့။

They see (and) observe (the issue) from the point of view of equality. Therefore, they see (it as) that if it is possible to ordain men, then women also should have permission to ordain.

မြန်မာရဟန်းတော်တွေကတော့ ကျားမ တန်းတူအခွင့်အရေး ရှုထောင့်ကနေထက် ဝိနည်းရှုထောင့်ကနေပဲ ကြည့်ပါတယ်။ ထေရဝါဒ ရဟန်းတော်တွေက ဘိက္ခုနီသာသနာဟာ သာသနာနှစ် ၅၀၀ ခန့်မှာကတည်းက လုံးဝကွယ်ခဲ့ပြီလို့ လက်ခံထားပါတယ်။ မဟာယာန ဘိက္ခုနီတွေကို မဆိုလိုပါ။ မဟာယာနဆိုတာက သာသနာနှစ် ၁၀၀ ခန့်မှာတည်းက ဝိနည်းကို လိုက်နာချင်တာကို လိုက်နာမယ် မလိုက်နာနိုင်တာကို ဖြုတ်မယ် ထည့်ချင်ရာထည့်မယ်ဆိုပြီး ခွဲထွက်သွားတဲ့ အဖွဲ့မလို့ ထေရဝါဒနဲ့ မူလည်းကွဲသလို လူလည်းကွဲပါတယ်။

However, the Myanmar monks understand (/ "watch") (this issue) from the point of view of Vinaya, rather than from the point of view of equality between men and women. The Theravāda monks accept that the Bhikkhunī Dispensation has entirely disappeared at the year [1]500 of the Buddhist Era.¹ (I) am not talking about Mahāyāna bhikkhunīs. Mahāyāna means (the monastics), since the year ca. 100 of Buddhist Era, follow Vinaya if they want, if they don't want they don't follow (Vinaya), (and) if they want to add something they add, (thus) becoming a large group that separated (from the mainstream) – and as their version (of scriptures) has separated from the Theravāda, the people (themselves) also separated (from the Theravāda monks) [i.e. their location of monasteries etc. was different].

ဘိက္ခုနီဆိုတာက ရဟန်း ၂ ကြိမ်ခံမှ ရဟန်းမ ဖြစ်တာပါ။ ရဟန်းတော်တွေထံ တစ်ကြိမ် ဘိက္ခုနီမတွေထံ တစ်ကြိမ် ဒီလိုနှစ်ကြိမ် ရဟန်းခံရတာ။ ခုချိန်ခါမှာ ရဟန်းမ ပြုမယ်ဆိုရင် ရဟန်းခံရာ ရဟန်းမမရှိတော့တာမို့ လုံးဝမဖြစ်နိုင်တော့။

Bhikkhunī becomes (a bhikkhunī) only when she gets higher ordination for two times. One time at monks, one time at bhikkhunīs. Thus (she) has to get higher ordination two times. At this time, if we want to make a bhikkhunī, because there is no bhikkhunī for making (the new) bhikkhunī [i.e. no bhikkhunīs who would carry out the bhikkhunī side of ordination], it is absolutely no more possible (for a woman to become a bhikkhunī).

¹ Together with Sayadaw U Vajirapāṇī we believe that the number here is unintentionally incomplete. Although the text says "500", it is very obvious that it was 1500, even according to the most sceptic scholars. "Buddhist Era" starts at the time when the Buddha attained Buddhahood, in His age of 35, i.e. 544 BC.

၂၀၀၃ ခုမှာ မြန်မာသီလရှင် မသစ္စဝါဒီက သီရိလင်္ကာမှာ မဟာယာနဘိက္ခုနီတွေ အကူအညီနဲ့ ဘိက္ခုနီဝတ်ခဲ့တယ်။ မဟာယာနဘိက္ခုနီဆိုတာ ဉာတ်ကမ္မဝါစာနဲ့ ရဟန်းဖြစ်ခဲ့သူ (ဝိနည်းနဲ့ ရဟန်းဖြစ်သူတွေ) မဟုတ်ဘဲ အဓိဋ္ဌာန်နဲ့ ဝတ်လာသူတွေမို့ ဝိနည်းအရ သူတို့ကို ရဟန်းဘောင်ထဲ မသွင်းနိုင်ပါ။ မဟာယာနဘိက္ခုနီရဲ့ အကူအညီယူခဲ့တဲ့ သီလရှင် မသစ္စဝါဒီလည်း ဘိက္ခုနီလုံးဝမဖြစ်နိုင်ပါ။

In 2003, the Burmese precept-nun (sayalay) Ma Saccavādī became a *bhikkhunī* in Sri Lanka, with the help of the Mahāyāna *bhikkhunīs* there. Mahāyāna *bhikkhunī* is not somebody who became a monastic by motion and decision (at the formal Saṅgha meeting) (i.e. those who would become monastics according to the Vinaya), (rather,) because they are ordained by (personal) resolution, it is not possible to include them in the life as monastics (i.e. consider them as monastics). Sayalay Ma Saccavādī, who got help from Mahāyāna *bhikkhunīs*, absolutely could not (/cannot) become a (*Theravāda*) *bhikkhunī*.

ဒီပြဿနာပေါ်လာတာမို့ မြန်မာသက္ကရာဇ် ၁၃၆၇ ခရစ် ၂၀၀၆ မှာ ဆရာတော် ဦးဂန္ဓမာဘိဝံသ , ပါမောက္ခချုပ်ဆရာတော် , ယောဆရာတော်, မစိုးရိမ်ဆရာတော် ဦးဝါသေဋ္ဌဘိဝံသ စတဲ့ ဝိနိစ္ဆယဆရာတော်တွေက ဘိက္ခုနီဘာဝါဘာဝဝိနိစ္ဆယဆိုပြီး ခုခါမှာ ဘိက္ခုနီဖြစ်နိုင်ဖို့ဆိုတာ လုံးဝမဖြစ်နိုင်တော့ကြောင်းကို အထောက်အထားတွေနဲ့ ဆုံးဖြတ်ပြခဲ့ရပါတယ်။

Because this problem occurred, in 1367 ME, 2006 CE, the “resolution sayadaws” such as Prof. U Gandhamābhivaṃsa, (Tīpīṭakadhara) Yaw Sayadaw, Masoyein Sayadaw U Vāsetṭhābhivaṃsa etc., (in the book) called “*Bhikkhunībhāvābhāva-vinicchaya*”, made resolution together with (canonical) support that at this time it is absolutely impossible that (somebody) could become a *bhikkhunī*.

မြန်မာရဟန်းတော်တွေဟာ လူကိုတားတာမဟုတ်။ မှုကိုတားတာဖြစ်ပါတယ်။

Myanmar monks do not prohibit a person. (They) in fact prohibit a (wrong) version (of scriptures and following it).

အမျိုးသမီးတွေ သာသနာထဲ ဝင်ရောက်လာတာကို တားတာမဟုတ်ဘဲ ဝိနည်းစည်းမျဉ်းမူဝါဒတွေကို ကာကွယ်တားဆီးတာဖြစ်ပါတယ်။

It is not that (the monks) prohibit women from entering the Sāsana, (they) in fact protect (the correct version of the scriptures) and prohibit the (different) versions of ideologies (related to) the discipline and rules of conduct.

အမျိုးသမီးတွေကို ခွဲခြားခွဲရီးဆိုရင် သောင်းချီနေတဲ့ သီလရှင်တွေ အခုချိန်မှာ ဘယ်ရှိတော့မှာလဲ။

If (there is) a separation from women (in Sāsana), then how could there be right now tens of thousands of sayalays (in Myanmar)?

2. Monks Disappear from Myanmar (article by U Myint Khaing, ဦးမြင့်နိုင်)

မြန်မာနိုင်ငံမှာ မင်းတုန်းမင်းလက်ထက်က ၁၂ သိန်းထိရှိခဲ့ပါတယ် တဖြေးဖြေးနဲ့ လျော့လာလိုက်တာ အခု ငါးသိန်းပဲရှိတော့တယ်

In the country of Myanmar, in the era of king Mindon, there were up to 1 200 000 monks. Gradually decreasing, now there are only around five hundred thousand.

၂၀၁၂ ခုနှစ်က ခြောက်သိန်းထိရှိသေးတယ်

In 2012 there were up to six hundred thousand.

၂၀၁၂ ကနေ ၂၀၁၅ ထိ တသိန်းလျော့တယ် တဲ့

(I heard) that since 2012 until 2015, (they) decreased by hundred thousand.

တနှစ် တနှစ်ကို ခုနှစ်သောင်းလောက် လျော့တယ်ဆိုတဲ့သတင်းဟာ ကြောက်စရာအကောင်းဆုံးသတင်းပါပဲ

The news that every year (they) decrease by ca. 70 000, is very frightening news.

ဘာတွေအခတ်အခဲရှိနေလည်းဆိုတာကို ဆရာ ဒကာ ညှိနှိုင်းပြီး တိုင်ပင်ရမဲ့အခြေအနေပါ

(Now) is the time (/ "situation") when knowledgeable men (/ "masters") and lay supporters (should) investigate (/ "co-ordinate") what are the difficulties, and discuss (the issue).

ဒုတိယကမ္ဘာစစ်က ဆွမ်းကွမ်းမပြည့်စုံလို့ လူထွက်ကြတာအများကြီးပါပဲ ဒါက လက်ခံလို့ ရတဲ့ အခြေအနေပါ အဲဒီအခြေအနေတုန်းက မဟာဂန္ဓာရူဆရာတော် ဘုရားကြီးဟာ လူထွက်သွားပြီဆိုတဲ့သတင်းကြားလို့ လာစုံစမ်းတဲ့သူတွေကို ဆရာတော်ဘုရားကြီးက ကျုပ်အတွက် ဘယ်လိုပဲအခတ်အခဲဖြစ်ပါစေ ဘယ်လောက်ပဲ ဒုက္ခရောက်ပါစေ သေရင်တောင်မှ ဒီအဝတ်နဲ့ ပဲသေမယ် ယုတ်ညံ့တဲ့ အဝတ်အစားနဲ့ မသေချင်ဘူး တဲ့

There were many (cases of) disrobing during the second world war, because "rice and betel" [i.e. immediate needs of monks] were not fulfilled. That is a case which may be understood (/ "accepted").² (People) heard that since that time Maha Gandhayone Sayadaw is going to disrobe. To those who went and investigated, the great lord master (told) "Let any difficulty occur to me. Let any suffering come to me. Even if (I had to) die, (I) will die only in these clothes [i.e. in robes]. I don't want to die in inferior clothes and (with inferior) food [i.e. the sayadaw doesn't want to die as a lay person].

ဖိနပ်လှူမဲ့လူမရှိလို့ ဖာထေးပြီးစီးရတယ် ကမ္ဘာပေါ်မှာ ဖိနပ်ဖာစီးတာ အဲဒီဆရာတော်ကြီး တပါးပဲ ရှိပါတယ် ဆွမ်းကွမ်းအတွက်အခတ်အခဲရှိရင် ကပ္ပိ လို့ ရအောင်ဆိုပြီး နှစ်ထပ်သင်္ကန်းကြီးကို တခြမ်းခွဲပြီး သိမ်းထားရတယ်

Because there were no donors of shoes, (monks) had to caulk (/ seal) (their broken shoes) with resin. (Even) that great master was the one who sealed his shoes and wore (them). If there were difficulties with meal, the double robe [i.e. one of the monk's main three robes of possession] was folded in half and kept aside, (thinking) "this may be for 'making proper'" [this may be understood as that the robe would be then, still in the limits of Vinaya, sold.. perhaps by help of a monastery helper. The earned money would then be used for monks to have something to eat.]

အချို့ပွဲဆိုတာကတော့ လက်ဘက်ခြောက်ပြုတ်ဖတ်တွေကို ကြက်သွန်နဲ့ လူးပြီးစားရသတဲ့ မုန့် အချို့ပွဲစားချင်လွန်းလို့ ထန်းသီးတွေကောက်ပြီး တပည့်ကိုရင်လေးတွေနဲ့ မလုပ်တတ်လုပ်တတ်နဲ့ လုပ်တာ လုပ်ခဲကြီးဖြစ်ပြီး အဲဒါကိုပဲ ဘုန်းပေးလို့ ကောင်းသတဲ့

² In fact, the Sub-Commentary for Vinaya Piṭaka, *Sāratthadīpani-Ṭīkā*, speaks about the disappearance of the Buddha's teachings as the result of people's poor donations. Those would be caused first by the government (/ "king")'s poor virtue, which would in turn cause irregular weather conditions – and thus poor harvest. With poor harvest, people would have little to donate, and then monks would be hungry. As they would not have enough means for supporting their disciples, they would also teach them little of the scriptures, which would in turn result in gradual disappearance of the teachings itself. – *Sāratthadīpani-Ṭīkā-3 - 10. Bhikkhunikkhandhakam - Aṭṭhagarudhammakathāvaṇṇanā* : "Gacchante gacchante kāle kaliyugarājāno adhammikaṃ honti, tesu adhammikesu tesampi amaccādayo adhammikaṃ honti, tato raṭṭhajanapadavāsīnoti tesam adhammikatāya na devo sammā vassati, tato sassāni na sampajjanti, tesu asampajjantesu paccayadāyakaṃ bhikkhusaṅghassa paccaye dātum na sakkonti, bhikkhū paccayehi kilamantā antevāsike saṅgahetuṃ na sakkonti. Gacchante gacchante kāle pariyatti parihāyati, atthavasena dhāretum na sakkonti, pāḷivaseneva dhārenti. Tato kāle gacchante pāḷimpi sakalaṃ dhāretum na sakkonti, paṭhamam abhidhammapiṭakam parihāyati, parihāyamānam matthakato paṭṭhāya parihāyati. Paṭhamameva hi mahāpakaraṇam parihāyati, tasmim parihīne yamakaṃ, kathāvatthū, puggalapaññatti, dhātukathā, vibhango, dhammasaṅgahoti." – As the time goes by and by, the the kings of the Kali Period will become unrighteous, and as they are unrighteous, their ministers also become unrighteous. Then the inhabitants of the country and state (also become unrighteous), and as they are not righteous, the rain doesn't rain properly. Thereafter the crop is not abundant, and when (the crop) is not abundant, the donors of requisites [i.e. food, robes, place to stay, and medicine] cannot give requisites to the Saṅgha of monks. Monks being weary (/ unsupported) by the requisites, will not be able to maintain (their) disciples. As the time goes by and by, the education (/ pariyatti) diminishes, (monks) will not be able to maintain (the scriptures) by explanations (/ Commentaries), (they) will maintain them only in the (original) Pāḷi form (/ as the main *Tipiṭaka*). Thereafter, as the time goes by and by, (monks) will not be able to maintain all of the Pāḷi (*Tipiṭaka*). First the *Abhidhamma Piṭaka* will diminish, and when it diminishes (it) will diminish from the end. Indeed, first just the (*Paṭṭhāna*) *Mahāpakaraṇa* diminishes, (and) as it diminishes *Yamaka*, *Kathāvatthū*, *Puggalapaññatti*, *Dhātukathā*, *Vibhanga*, (and) *Dhammasaṅgaha* [today known as *Dhammasaṅgaṇī*] (will diminish).

(Mahagandhayone Sayadaw said) that for dessert, pieces of boiled dried tea leaves would be soaked in onion and eaten. If (one) wanted to eat a dessert very much, little novices would pick palmyra fruit (fallen from trees) and prepare ("make") them without skill. (The palmyra fruit dessert) would become ungainly (/bunglesome?) and just that was good to eat.

လယ်တောတခုက ဆွမ်းစားပင့်တော့ ဘဲဥဟင်းနဲ့ ကပ်တာဟာ အကောင်းဆုံးဆွမ်းဟင်းလို့ သူ့ရဲ့ မှတ်တမ်းမှာ ရေးထားပါတယ် (Mahagandhayone) has written in his memoirs, that the best meal was when (the monks) were invited for meal by people who live on a field or in forest, and offered (to the monks rice) with goose-egg curry.

တပည့်ကိုရင်လေး တပါးပဲရှိတယ် သူနေမကောင်းတော့ဆရာတော်ကြီးက ပြန်ပြီး ပြုစုပေးရသတဲ့ ကိုရင်လေးကို နင်းပေးနှိပ်ပေးသတဲ့ အဲဒီလောက် ဒုက္ခကြီးကျယ်လှ တဲ့ ဒုတိယကမ္ဘာ

(Mahagandhayone Sayadaw) had [I think during the second world war] a single novice disciple. When he (the novice) was sick, the great master would have to care for (the novice) although (it is more common otherwise) [i.e. the novices massage their master]. He (the sayadaw) would have to massage the novice by feet and hands. Such was the great suffering of the second world war.

စစ်ကြီးအတွင်းမှာတောင် ဝိနည်းသိက္ခာပုဒ်ကို မကျိုးအောင်စောင့်ထိမ်းပြီး ဖြတ်သန်းခဲ့ပါတယ် ဒါကြောင့်လည်း ဒီကနေ့ မဟာဂန္ဓာရုံ ရယ်လို့ နာမည်ကြီးနေခဲ့တာပေါ့ အဲဒီလို အပစ်အခတ်တွေ များပြားနေတဲ့ ကြားထဲကပဲ စာအုပ်ပေါင်းမြောက်များစွာကို မရ ရအောင် ရေးသားပြုစုခဲ့တယ်

(One) had to overcome (that time) observing the rules of Vinaya so that they are not broken even in the (time of) big war. Also because of that, Mahagandhayone (monastery) was very famous. In such time when there was this much of shooting, (the Mahagandhayone Syadaw) has written such an impossible number of books.

In *Majjhima Nikāya* 67. *Cātumā Sutta*, the Buddha explains that there are four reasons why monks disrobe. (The excerpts below are from "*The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya*", Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, Boston, 2009 [First Published in 1995]; p.563-565) –

1. Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'You should move to and fro thus; you should look ahead and look away thus; you should flex and extend the limbs thus; you should wear the patched cloak, bowl, and robes thus.' Then he thinks: 'Formerly, when we were in the home life, we advised and instructed others, and now these [bhikkhus], who seem like the ymight be our sons or our grandsons, think that they can advise and instruct us.' And so he forsakes the training and reverts to the low life.
2. Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'This can be consumed by you, this cannot be consumed by you; this can be eaten by you, this cannot be eaten by you; this can be tasted by you, this cannot be tasted by you; this can be drunk by you, this cannot be drunk by you. You can consume what is allowable, you cannot consume what is not allowable; you can eat what is allowable, you cannot eat what is not allowable; you can taste what is allowable, you cannot taste what is not allowable; you can drink what is allowable, you cannot drink what is not allowable. You can consume food within the proper time, you cannot consume food outside the proper time; you can taste food within the proper time, you cannot taste food outside the proper time; you can drink within the proper time, you cannot drink outside the proper time.' Then he thinks: 'Formerly, when we were in the home life, we consumed what we liked and did not consume what we did not like; we ate what we liked and did not eat what we did not like; we tasted what we liked and did not taste what we did not like; we drank what we liked and did not drink what we did not like. We consumed what was allowable and what was not allowable; we ate what was allowable and what was not allowable; we tasted what was allowable and what was not allowable; we drank what was allowable and what was not allowable. We consumed food within the proper time and outside the proper time; we ate within the proper time and outside the proper time; we tasted food within the proper time and outside the proper time; we drank within the proper time and outside the proper time. Now, when faithful householders give us good food of various kinds during the day outside the proper time, it seems these [bhikkhus] put a muzzle on our mouths.' And so he forsakes the training and reverts to the low life.
3. Then after he has gone forth thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness unestablished, and with sense faculties unrestrained. He sees some householder there or householder's son furnished and endowed with the five cords of sensual pleasure enjoying himself with

them. He considers thus: 'Formerly, when we were in the home life, we were furnished and endowed with the five cords of sensual pleasure and we enjoyed ourselves with them. My family has wealth; I can both enjoy wealth and make merit.' And so he forsakes the training and reverts to the low life.

4. Then, after he has gone forth thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness unestablished, and with sense faculties unrestrained. He sees a woman there lightly clothed, lightly dressed. When he sees such a woman, lust infects his mind. Because his mind has been infected by lust, he forsakes the training and reverts to the low life.

3. Why Is Tahnyin Rare

In one of previous NewPilgrims I have translated notes about Tahnyin, a kind of blanket used to cover the dead corpse of king, queen, or respected monks who passed away. I have received from Phyo Thar Lwin an additional information which explains why Tahnyin was rare.

1. Because it is not used with auspicious meaning, and there is a fear that it may bring misfortune.
2. Because the material – velvet – of which it was made, was not grown in Myanmar, it was imported by marine transport from India.

4. *Parimittajāla Sutta* – A Non-Canonical Protective Chanting

Parimittajāla Sutta does not appear anywhere in the *Tipiṭaka*, the Buddhist canon, however it appears in the set of Burmese protective chantings known as "*Sirimaṅgalaparitta Pāḷi*" as chanting no.30, and is often memorized along with the other recitals by the novices and monks who follow the official Burmese monastic curriculum.

This *paritta*, i.e. protective chanting, does not appear in the Sinhalese collections of chanting. I have discussed its history with Sayadaw U Vajirapāṇibhivaṃsa. Sayadaw explained to me, that at the time when the Burmese were in war with Thailand, the Burmese people saw Thais how they chant their protective chantings, and inspired by their texts, the Burmese people copied those texts for themselves. The chanting itself doesn't seem to contradict any Pāḷi scripture in terms of its contents, however we need to consider the beginning – which refers to an actual place and situation during the Buddha's life. If this *sutta* is authentic, why wouldn't it be contained in the main Pāḷi scripture? Sayadaw suggested, that it might be an abridged version for the famous *Āṭānāṭiya Sutta* of *Dīgha Nikāya 32*, which contains this information in much expanded form, and also occurred in the Gijjhakūṭa Pabbata (Vultures' Peak), in Rājagaha. The original *Āṭānāṭiya Sutta* is very long, and I therefore assume that this is a short, devotional version of the original chanting, prepared to be suitable for lay people, easy to memorize and remember.

Sayadaw U Vajirapāṇibhivaṃsa also told me, that it is not chanted during public occasions, nor is it a favorite chanting of monks. I learned that many scholar monks in fact reject this chanting and do not suggest their disciples to memorize it. However, it is commonly chanted by devoted lay people, once in the morning before leaving home – when going to work, and once again in the evening, before going to bed. The main benefit expected from this chanting is "protection" (there are five worldly dangers to protect oneself from, namely protection from dangers of fire, flood, thieves, kings, and mischievous heirs).

Original Pāli ³	English translation ⁴
<i>Namo tassa bhagavato arahato sammāsambuddhassa.</i>	<i>Namo ratanattayassa.</i>
<i>Evaṃ me sutāṃ, ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.</i>	(Bhante, the Venerable Mahākassapa,) thus have I (Ānanda) heard.
<i>Tena kho pana samayena kumbhaṇḍena yakkhena, devena yakkhena, indena yakkhena, brahmena yakkhena,</i>	On one occasion the Exalted One was residing at Vultures' Peak mountain in Rājagaha. At that time the ogre Kumbhaṇḍa. the heavenly deity, Sakka, (the King of Tāvātimsa), the King of Brahmas,
<i>supaṇṇena yakkhena, nāgena yakkhena, gandhabbena yakkhena,</i>	the King of Garuḷa (heavenly birds), the King of dragons, the King of Gandhabba,
<i>pubbadisena yakkhena, aggidisena yakkhena, dakkhiṇadisena yakkhena, naratimadisena yakkhena, pacchimadisena yakkhena, pārappadisena yakkhena, uttaradisena yakkhena, esannadisena yakkhena, samuddadisena yakkhena, ākāsadisenayakkhena, bhūmadisena yakkhena</i>	Pubbadisa the Guardian (of the East), Aggidisa the Guardian (of the South-Eastern), Dakkhinadisa the Guardian (of the South), Naratimadisa (the South-Western) Guard, Pacchimadisa (the Western) Guard, Pārappadisa (the North-Western) Guard, Uttaradisa (the Northern) Guard, Esannadisa (the North-Eastern) Guard, Samuddadisa (the Ocean) Guard, Ākāsadisa (the Sky) Guard, Bhūmadisa (the Earth) Guard. (These Nāga (dragons), Garuḷa (heavenly birds), Treasure-Keepers, Ogres, Heavenly Musicians, and Sakka, Brahmas, and deities should make a guard thus).
<i>Appameyyo buddho, appameyyo dhammo, appameyyo saṃgho, bhayassantaṃ mahāmoggallānaṃ.</i>	The Supremely Self-enlightened Buddha has numberless virtues; the Dhamma has numberless virtues; the Saṃgha has numberless virtues; the Venerable Mahāmoggallāna makes appeasement of all dangers.
<i>Yattha yattha apādakā, yattha yattha dvepādā, yattha yattha catuppādā, yattha yattha bahuppādā, pādaandhaṃ ūruandhaṃ cakkhuandhaṃ mukhaandhaṃ jivhāandhaṃ.</i>	There are footless living beings, bipeds, quadrupeds and multipeds that can give dangers. (Those Nāga (dragons), garuḷa (heavenly birds), Treasure Keepers, Ogres, Heavenly Musicians, and Sakka, Brahmas, and deities should make a guard and prevent dangers by not lifting their feet, not moving their tongues).
<i>Namo buddhassa, namo dhammassa, namo saṃghassa,</i>	Highly Veneration to the Supremely Self-enlightened Buddha, the Dhammas and the Saṃgha the Noble Disciples.
<i>Sakala lokadhātu mātāpitu buddha rakkhanaṃ kataṃ. Sakala lokadhātu mātā pitu dhamma rakkhanaṃ kataṃ. Sakala lokadhātu mātā pitu saṃgha rakkhanaṃ kataṃ. Rattiṃ vā divaṃ vā sadā maṃ rakkhantu.</i>	I seek protection of the Supremely Self-enlightened Buddha, the Dhamma and the Saṃgha the Noble Disciples, as the superme parents of all the world.
<i>Sabbedevatāya imassa parimittajālassa tejena imasmiṃ appākaṭaṃ sarīre ye keci upaddavā, ānubhāvena tejena imasmiṃ loke imasmiṃ jambudīpe, imasmiṃ pabbate</i>	(May these Nāga (dragons), garuḷa (heavenly birds), Treasure Keepers, Ogres, Heavenly Musicians, and Sakka, Brahmas, and deities make a guard for every day and night and protect me who has already sought protection of the Supremely Self-

³ Copied and slightly edited from "How to Live as a Good Buddhist", (translated from original Burmese) by U Han Htay and U Chit Tin, Department for the Promotion and Propagation of the Sāsana, 2002; vol.1, pp.188-189.

⁴ Copied and slightly edited from "How to Live as a Good Buddhist", (translated from original Burmese) by U Han Htay and U Chit Tin, Department for the Promotion and Propagation of the Sāsana, 2002; vol.1, pp.189-191.

<i>imasmiṃ nagare imasmiṃ gehe sabbasatrū vinassantu, sabbe upaddavā vinassantūti.</i>	enlightened Buddha, the Dhamma and the Saṃgha the Noble Disciples). By the power of all deities, Brahmas, and this Parimittajāla Sutta, the prominent and unprominent numerous dangers may all disappear from my body. By the power of all Devas Brahmas and this Parimittajāla Sutta, may all enmities and all dangers disappear from this world, this Universe, this Jambudīpa Island, this mountain, this town, this dwelling-house.
<i>Parimittajāla suttaṃ niṭṭhitaṃ.</i>	Here ends the Discourse of Parimittajāla Sutta.

5. Dagun-Daing – The Burmese Flag-Staff

Joah McGee, the chief author and editor of the Burmese guide for foreign yogis – Shwe Lan Galay – suggested that I discuss certain questions and matters about Myanmar with Sayadaw U Maṇḍala, a knowledgeable monk who himself remembers Webu Sayadaw. Webu Sayadaw is one of the most famous Arahants of recent Burmese history, and one of the most important links to the appearance of modern meditation retreats all around the world, including those founded by S.N. Goenka. Below you can see my Burmese version of questions that Joah McGee first asked me in English, somewhat edited and extended. Then follow the answers as I received them from Sayadaw U Maṇḍala during our telephone conversation. I would like to express my gratitude to Ma Khin Khin Hsu and Ma Cho Thay who helped me to understand sayadaw's voice and note the information correctly.

က။ တံခွန်တိုင်အများဆုံးရဲ့ အနက်မှာ - လှူဒါန်းခြင်းဖြစ်နိုင်ပါတယ်။ တကယ်လား။ တံခွန်တိုင်နှင့် လှူဒါန်းခြင်း ဘယ်လို ပတ်သက်ပါလဲ ဘုရား။

A) The meaning of most flag-staffs is 'generosity'. Is it true? Venerable sir, how is generosity related to flag-staffs?

- တံခွန်တိုင်၊ ကုက္ကား = အလံ - အောင်ပွဲမှာ အလံ၊ အောင်ခြင်း သင်္ကေတအဖြစ် လှူပါတယ်။ လှူဒါန်းခြင်းအနက် မဟုတ်ပါ။ အောင်မြင်ခြင်းမှ တံဆိပ်သဘော။ ရှင်ဘုရင်းရဲ့ တန်ခိုးဖြင့် ဘုရင်းဖြစ်ပါတယ်။ ဒီ တံခွန်တိုင် ကုက္ကားဖြင့် အောင်မြင်ခြင်းကို အသေအချာ ပြပါတယ်။ (အနေကဇာတ်ပွဲ ပြီးမှ ပေးလေ့ရှိတယ်။) ဇေတုသုတ်ရဲ့ အဓိပ္ပါယ်လည်း ဖြစ်ပါတယ်။

- Dagun-dain (and koukar) are offered as flags/banners, being the symbols of victory. They do not have the meaning of generosity. They are a kind of mark of victory. A king becomes a king by his royal symbols/adornments (e.g. his scepter etc.). (In the same way) Victory is certified by dagun-daing and koukar. It is a custom to give/donate (a dagun-taing and koukar at a Buddha's shrine) after the Anekazat Event (i.e. The event when monks and lay people recite the Buddha's verses uttered right after His attainment of Buddhahood, where He proclaims His victory over Māra). (Dagun-taing) have also the meaning from Dhajagga-Sutta (one of the 11 parittas, where Sakka the king of gods encourages his army of gods to glance at his banner if they have fear during the battle with asuras, and the Buddha then suggests to monks that (in place of glancing at a banner) they recollect the qualities of the Buddha, Dhamma, and Sangha).

- မာနလည်း ဖြစ်နိုင်ပါတယ် - မာနတရားကို တံခွန်နှင့် နှိုင်းရမယ်။ ဆင်းမုပဲ နိဗ္ဗာန်လမ်းကို စတက်လို့ ရပါတယ်။ - မာနတံခွန် ထူတတ်သည်။ စိုက်ထောင်တယ် - မာနကြီးတတ်သည်။ စေတသိက်ပိုင်းမှာ မာနစေတသိက်ပါသည် - ရှေးနိဿယဆရာတော် ဗာကရမူမှာ မာနကို မှန်ကင်းလို့ ခေါ်နိုင်ပါတယ်။

- (It's meaning) may be also conceit. (One's) phenomenon of conceit should be compared to flag-staff. Only when one descends (from the conceit, the flag-staff), it will be possible to start ascending toward Nibbana (symbolized by pagoda near flag-staff) . (There is a saying) မာန တံခွန် ထူတတ်သည် [māna dagun htu-tat thee] = "(he/she) can erect the flag-staff of conceit" (i.e. May become conceited). The mental concomitant of conceit is included in *cetasikas* (Abhidhamma list of mental concomitants). Long ago, Bakara Sayadaw likened conceit to hmanakin (the ornamental pinnacle of a tiered roof).

- အပဒါနိပါဠိ ၂။ ၁၈၂ - ဥပဝဏ္ဏမထေရ်အပဒါနိ။ - သင်္ကန်းကို ဝါလုံးအထိပ်မှာ ထားတယ်။ တံခွန်တိုင်းလှူထားတဲ့ အကျိုး ဆယ်မျိုးပါတယ်။ ဓဇ္ဇ = တံခွန်တိုင်။ (ဦးဟုတ်စိန် တံခွန်တိုင်း စကားလုံးကို ကြည့်)။ တံခွန်တိုင်း မြတ်စွာဘုရားကို လှူတဲ့ ကိစ္စမှာ ပုဆိုးကို ဝါလုံး (ပတ္တ)မှာ ရှိပါတယ်။

- In *Apadāna Pāli* (vol.2 MMp. 282) is *Upavaṇṇatherāpadāna* chapter, where is mentioned that ven. Upavaṇṇa, in his previous life, hung a piece of cloth ("sarong") on top of an (erected) bamboo pole, which was his donation. He gained ten benefits for that donation and became an Arahant in one of his next lives. *Apadāna Pāli* there explains the ten benefits earned by the merit of donating a flag-staff.

U Hote-Sein also explains dagun-daing in his Burmese-English-Pāli Dictionary as "the sacred flagstaff", in Pāli "*ketu-yaṭṭhi*".

ခ။ ဘုန်းကြီးကျောင်းရှိရာဌာနကို ပိုင်းခြားသတ်မှတ်တယ်တဲ့ (စော်ရှယ်လိပ်ခေတ်မှာ (ကိုလိုနီခေတ်) ဘုန်းကြီးကျောင်းအတွက် လှူထားတဲ့ မြေကို တခါတရံ လယ်သမားတို့ကို ပြန်စွန့်ခဲ့ပါတယ်။ ဒါကြောင့် တစ်ချို့ တံခွန်တိုင်တွေက ကျောင်းနယ်မြေကို မသတ်မှတ်တော့ပါဘူးတဲ့။) အရှင်ဘုရား အဲ့လို ကြားဖူးလား ဘုရား။

B) (It is said that dagun-taing) delimits and marks the place where is a monastery. The land donated to a monastery was sometimes given to farmers in the socialist era. Therefore, (it is said that) some dagun-daings don't mark a monastery any more.

၁။ မင်းတုန်းမင်းခေတ် - မြေစာရင်း သေသေချာချာ မရှိသေး။ တံခွန်တိုင်ဖြင့် သာသနာမြေ (ဝတ္ထကမြေ)ကို သတ်မှတ်တယ်။

၂။ ကိုလိုနီခေတ် - မြေစာရင်း သေသေချာချာ ရှိတယ်။

၃။ လွတ်လတ်ရေးခေတ် - မြေစာရင်း သေသေချာချာ ရှိတယ်။

၄။ ၁၉၆၂၊ တော်လှန်ရေးကောင်စီဟာ လှူဒါန်းမြေ သာသနာမြေအားလုံးကို သိမ်းပိုက်တယ်။ (ဥပမာ - ရွှေတိဂုံနဲ့ ဆူလေးကြား နယ်မြေကိုလည်း သိမ်းပိုက်သည်။) အဲဒီအချိန်ကတည်းက အစိုးရအာဏာအတိုင်း သိမ်းတွေ ဆောက်ရတယ်၊ သိမ်း။

ရုပ်ရှင်ရုံစသည်လည်း ဆောက်ရတယ်။ အဲဒီအခါတွေမှာ အစိုးရက မြေတွေကို ရောင်းတယ် ငှားတယ်။ သာသနာမြေသည် အခု အစိုးရ ဆုံးဖြတ်ချက်အတိုင်းပဲ ဖြစ်တယ်၊ တံခွန်တိုင်းအတိုင်းပဲ။ ဂရန်(မြေ) - government grant-land (သာသနာမြေ တစ်ချို့ကို လူတွေကို ရောင်းတာပို့ ပြန်သာသနာမြေ မဖြစ်နိုင်တော့ဘူး။ တချို့ မြေတွေကို အစိုးရက သာသနာကို သုံးခွင့် ပေးတယ်၊ သာသနာအပိုင်းတော့ မဖြစ်။ ဂရန်မြေပိုင်ရှင်တွေက သာသနာကို မြေလှူရင် သံဃာသုံးလို့ ရပါတယ်။ ရောင်းခြင်း ဝယ်ခြင်း ငှားခြင်း မူလပိုင်ရှင်ပဲ လုပ်ရတယ်။)

1. Era of king Mindon - so far no exact register of land (ownership). (At that time) the dagun-daings marked the land (given to) Sāsana.
2. The era of colonialism - exact register of land (ownership) is established.
3. The era of Liberation - the exact register of land (ownership) is still established
4. In 1962, the Revolution/Resistance Council has confiscated all of the land that was donated (to Sāsana), all of the Sāsana land. (For example, they confiscated all of the land between Shwedagon Pagoda and Sule Pagoda). Since then sīmās must be built according the decision (/with the permission) of the government. (Cemeteries, cinemas etc. also have to be built with permission of the government.) At that time government either sells the land or rents it out. The land owned by Sāsana is now all based upon the decision of the government, not at all according the dagun-daing (i.e. Joah's original info was correct, but the time since the confiscation occurred could be specified). (The government indeed decided to donate certain plots of land to Sāsana, but not all that was previously possessed.) Because the government sold certain plots of land (previously owned by Sāsana) to lay people, it is no more Sāsana land. The land

sold/given by government is called 'grant-land' (garan mye). If the owners of grant-land donate that land to Sāsana, it is however still officially owned by the donor, not by Sāsana. Monks may stay there and build there monasteries, however selling, buying, and renting out of the land is permitted only to the donor.

ဂ။ တံခွန်တိုင်တစ်ခုအထက်မှာ ပိဏ္ဍောလ ဘာရဒွါဇရဲ့ ရုပ်တု တွေ့ရပါတယ်။ မြတ်စွာဘုရား တစ်ခါတုန်းက ရဟန္တာလေးပါးကို ကမ္ဘာမှာ သာသနာပြုခိုင်းတော်မူခဲ့ပါတယ်။ ထိုရဟန္တာလေးပါးမှာ ပိဏ္ဍောလ ဘာရဒွါဇဟာ တစ်ပါးဖြစ်ပါတယ်လို့ ကိုသီဟ ကြားဖူးပါတယ်။ အဲ့ဒါ ဖြစ်နိုင်လား ဘုရား။

C) There is a statue of ven. Piṇḍola Bhāradvāja on one dagun-daing. Have you ever heard of a story that the Buddha sent four Arhants to spread Sāsana in the world and ven. Piṇḍola Bhāradvāja was one of them?

- Sayadaw has never heard of such story with four Arahants, but he agrees that this might be confusion with the story where the Buddha sent 5 Arahants to spread Sāsana, however none of them was ven. Piṇḍola Bhāradvāja.

ဃ။ အရှင် ပိဏ္ဍောလ ဘာရဒွါဇက ဒီတံခွန်တိုင်မှာ ဘာကြောင့် ရုပ်တုရှိလဲဆိုတော့ သူ့ရဲ့ စိတ်စွမ်းအင် (ဣဒ္ဓိဘလ)အသုံးပြုခဲ့တဲ့ ပုံဝတ္ထုကို အမှတ်အသား ဖြစ်ပါတယ်။ အရှင် ပိဏ္ဍောလ ဘာရဒွါဇက တံခွန်တိုင်နဲ့ ဘယ်လို ဆိုင်လဲ ဘုရား။

D) The statue of ven. PB is on the Dagun-daing to remind us of the story with him. What is the connection between ven. PB and dagun-daing?

- ပိဏ္ဍောလမထေရ် ထားရခြင်းမှာ တိဋ္ဌိများကို အောင်နိုင်ခြင်း) - အမှတ်အသားအဖြစ် ပြပါတယ်။

- this is to show the instance when ven. Piṇḍola Bhāradvāja excelled over the non-Buddhist ascetics, by psychic powers, and thus proved that only Buddhist monks are able to surpass worldly abilities. The main intention is to remind us of the empirical evidence when a Buddhist monk achieved something that non-Buddhist ascetics did not achieve.

င။ ပိဏ္ဍောလ ဘာရဒွါဇရုပ်တုပါတဲ့ တံခွန်တိုင်မှာ အပေါ်ကို တက်တဲ့ လူတွေရဲ့ ရုပ်တုတွေကို မြင်ရပါတယ်။ လောကီချမ်းသာမှုကို ရချင်တယ်ဆိုပြီး သူတို့ရဲ့ မှားလမ်းနဲ့ မိစ္ဆာဒိဋ္ဌိကို တင်စားတာလား ဘုရား။

E) We can see people climbing on the dagun-daing. Does that symbolize people's desire for sensual pleasures?

- တံခွန်တိုင်ပေါ်တက် သူများသည် ပိဏ္ဍောလဇာတ်မှ တိဋ္ဌိများဖြစ်သည်။ ခုနပြောတာ မှားတယ်။

- no, such an interpretation is wrong. It symbolizes the non-Buddhist ascetics as unable to achieve what ven. Piṇḍola Bhāradvāja in fact achieved.

May all beings be happy ☺

monk Saraṇa